THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*"—MARK 1: 15.

No. 2, Vol. LXVII. Thursday, January 12, 1905. Price One Penny.

"THE FIFTH GOSPEL."

BY ELDER B. H. ROBERTS.

DURING the month of March of last year a sectarian minister of high standing in the community preached several discourses in Salt Lake City—three, I think—against the third book of Nephi, contained in the Book of Mormon. This book the reverend gentleman has happily called the fifth gospel. I am sorry that descriptive term did not occur to me, or to some other Elder in Israel. Had I coined the title I should have been very proud of it, for I think it a most fortunate one. Of course, the other four gospels are contained in our Hebrew scriptures. They are the books of Matthew, Mark, Luke, and John. We speak of them as the four gospels; and this reverend gentleman refers to III Nephi as the fifth gospel. I call it the American Gospel, for I so regard it. Of course after stating the title, the gentleman then questions the book's right to it. The subject of his three discourses is the consideration of the question whether this Nephite book is worthy to be classed at all with the four gospels of the Hebrew scriptures. He decided the question in the negative.

I shall not attempt in the remarks I make to deal with all three of the gentleman's discourses. I shall content myself with alluding to one, and that the third, called "Gospels Apocryphal and Real." A word of explanation about the term "apocryphal gospels." During the first and second centuries of the Christian era there was a world of myth and legend that grew out of the history of the Savior. The four gospels leave undescribed, as you know, His infancy and youth. Between the time His earthly guardians took up

their residence at Nazareth to the time when He commenced His public ministry—in all that period we get but one glimpse of Him, when He was twelve years of age, and then we learn of Him being in the temple disputing with the doctors—doctors of philosophy and doctors of theology—both asking and answering questions. What sober history failed to record fable and legend sought to supply, hence we have a collection of books called the Apocryphal New Testament. They deal with Him and His sojourn in Egypt and His childhood days, called the Gospel of the Infancy—two books; the Gospel of the Birth of Mary, a number of epistles—some fifteen or twenty books all told. They are so extravagant in statement, so wonder-creating in their nature, that they are generally discredited by Christians and called "apocryphal" books about Jesus and the early days of Christianity. Our reverend friend classes the fifth Gospel with this order of apocryphal books, and says that it deserves no higher rank than those books to which I have here briefly alluded.

I shall at this point read to you the synopsis of the reverend gentleman's discourse; while of course the synopsis cannot be so satisfactory as the whole discourse would be, still I think likely he has mentioned his chief objections to the book, as I am informed he himself prepared the synopsis for the public press, so that this is his representation of his discourse, and the points he scored against our III Nephi:

"'Gospels Apocryphal and Real,' was the title of Dr. William M. Paden's sermon last night. It was in a way a continuation of his sermons on the book of Nephi, and again a large congregation assembled to hear him. He first gave an account of the apocryphal gospels of the infancy, Nicodemus, the birth of the Virgin, and others. These he compared and classed with the gospel according to Nephi, which he had explained and dealt with the two preceding Sundays. Much in these so-called gospels anyone could quote or gather from the real gospels; the greater part of the rest of the matter, of the rest that is not copied, anyone could write. After this, Dr. Paden went on to speak of the manner in which our real gospels added something of real worth to the pictures of Christ. Thus Matthew improved on Mark, Luke on Matthew, and Mark, and John on them all. Does III Nephi add anything worth while to the picture? he asked. Luke gives us the story of the prodigal, John the story of the good Samaritan. Matthew has given us many parables. What does Nephi add which deserves to be classed with such revelations? How does it come that this so-called fifth gospel gives us no new parables? One real, original parable of the class that is found in the gospel according to Matthew would give it the necessary standing. One grand new chapter like the 17th of Luke, or 3rd of John, would be as great a surprise in this gospel according to Nephi as a Psalm like the 23rd would be in the early part of the Book of Mormon.

"Concerning the authenticity of the would-be fifth gospel, Dr. Paden made use of a very appropriate and telling simile. He said the question is not where do men say they got it, but, is it gold? These four nuggets (i.e., the four Hebrew gospels,) are gold. If your supposed nugget is not, it matters little where you got it; your father and grandfather may have been mistaken—you must submit to the gold test."

You will observe that the primary consideration in the reverend gentleman's discourse is, Does III Nephi add anything to the picture of Christ? Is our Christian knowledge increased by it? It is that question that I propose to consider.

To begin with, I answer the question in the affirmative, and most emphatically say, Yes, III Nephi does add something to the picture of Christ, and does add something to our testimony of Christian knowledge. I marvel that the gentleman should have propounded such a question in the face of the facts which stand in III Nephi. I should have thought that one great truth, that is announced in III Nephi, would have arrested his attention, namely, the one truth that Jesus appeared in this western world and so ministered to a people that two great continents, to be filled subsequently with nations of people, might come to a knowledge of Jesus Christ and of the Gospel of salvation which He taught. I should have thought that that one fact would have been a complete answer to the gentleman's inquiry. The fact that the justice and mercy of God are broadened by this great truth adds considerable to our Christian treasury of knowledge. For instead of God's mercy and the labors of His Son being confined to the eastern hemisphere, we learn from this fifth Gospel that God sent His Son on a special mission to those inhabiting this western world, and that He presented to them the same great truths upon which His Gospel is based that He had presented to those of the eastern world; and that, moreover, while here He gave the Nephites the information that His labors in Judea and among them were not all the labors He was required to perform in the interest of humanity and their salvation, but that He must make His way to the lost tribes of Israel and declare Himself and His message also to them. Thus the horizon of Christ's mission and labor is enlarged beyond anything that can be learned from the four gospels, and the knowledge can only be found in the fifth gospel—the third book of Nephi.

That, however, is too general a view of the subject to be content with. I propose getting into closer quarters with this matter, and enquiring into it in some detail. First let me call your attention to the conditions exising at the opening of this fifth gospel. It opens with the ninety-first year of the reign of the Judges—a time which corresponds to our year one of the Christian era. At that time the Nephites everywhere were more or less expectant of the birth of the Son of God, for the Lord hath not left Himself without witnesses among the ancient inhabitants of this great land, but, as in Judea, He raised up prophets, who foretold the coming of Messiah and the conditions that would attend upon His birth into the world. Some five years before the opening of this period we are to consider, a Lamanite prophet appeared among the Nephites and prophesied in a marvelous manner concerning events nearing the doors of the people, declaring that within five years from the time he spoke there should be given a sign unto the people of this western world that Messiah had been born. That sign should be the continuance of the light of day through two days and a night; that though the sun should sink as usual beyond the western horizon the light of day should still continue through all the time of night; the sun should rise again on the morrow according to its order, and they should know that there had been this strange

phenomenon of continuous light, notwithstanding the absence of the sun; and a new star should appear also.

Does that add anything to the picture in the career of Messiah? Is it nothing that the inhabitants of the western world should see in the heavens a most beautiful sign that Jesus had been born, and by that sign, in the fulfillment of the prediction that had been made by the prophets, they should receive from God a testimony that His Son had come into the world to bring to pass the redemption of the race? I think it adds a beautiful picture to the career of Jesus Christ, and one on which the four gospels are silent.

This same prophet predicted also the signs that should attend upon Messiah's death; for through prophecy the Nephites had been made acquainted with the fact that though Jesus was the Son of God, yet must He die and be buried in order that He might by that act meet the just claims of inexorable law under which mankind were banished from the presence of God and made subject to death. So they prophesied of His death. This Lamanite prophet, Samuel, declared that during the time that the Son of God should be immolated upon the cross, this western hemisphere should be mightily shaken by the throes of physical nature; that great valleys should undergo upheaval and be thrown into mountains; that many high places and mountains should be shaken down; that many parts of the land should sink and the sea cover them; that some cities would thus be destroyed; in other cases great mountains of earth should cover wicked cities from the sight of God; and thus should there be upheaval, cataclysm, earthquakes and tempests, fire and vivid lightnings, and all the elements should give witness that the Son of God was undergoing the pains of death. Moreover, that this period of cataclysms and changes in the earth should be followed by three days of intense and complete darkness, until men should be unable to see, being deprived of the light so good to the eye and so necessary to life.

Both these events—the signs of Messiah's birth and the signs of His death—were given as foretold.

I pause again to ask this Rev. gentleman if the signs of Messiah's death on this continent do not add something to the picture of Christ's career.

In passing let me call your attention to this fact also: I think I see something very beautiful and appropriate in these marvelous signs. I think it is fitting that He who is described in the four gospels as well as in the fifth as the "Light and Life of the world," should have His entrance into earth—life proclaimed by a night in which there should be no darkness, and that a new star for a season should appear in the heavens, to be a witness to the people that "the life and light which was to bring life and light to mankind had indeed come into the world. And equally appropriate is it that when He who is described as the Life and Light of the world is laid low in death, the world should have the testimony of light eclipsed. I see a beautiful appropriateness in these signs, and in them I see added pictures in the life and career of the Lord Jesus Christ.

[TO BE CONTINUED.]

AGE is not all decay; it is the ripening, the swelling of the fresh life within that withers and bursts the husk.—GEORGE MACDONALD.

ETHICS FOR YOUNG GIRLS: HABITS.

APPLICABLE ALSO TO YOUNG MEN, AND ALL LATTER-DAY SAINTS.

EVERY living creature is under the force or power of the thing we call habit. Habit is as delicate as a hair when it is forming, and as strong as a ship's cable when once fully formed. We might describe habit as a state resulting from an action performed so often that it will reproduce itself unconsciously. We have physical habits, mental habits and spiritual habits, each of which affects and is effected by the character, the conscience and the will.

Some scientists tell us that all physical life is but the manifestation of habit. Such men say that walking and breathing were once done consciously, that is, we had to think and to will every time we took a breath or put forward a foot. But ages of conscious action gradually deepened the habit so strongly in the brain that at last we walked and breathed without thinking about it at all. This is only a theory, but certain it is that habit is a mighty force for good or evil in the human soul. The body can adjust itself to almost any habit. For instance, a person who eats five times a day, although he may eat no more food in twenty-four hours than the one who eats only twice, will be hungry five times a day, if he is well, while the one who accustoms himself to eat twice, or even only once a day, will not be hungry until meal time approaches. Physicians, now-a-days often use mental suggestion, as it is called, to break up bad physical habits and establish good ones. There are very many physical habits possessed by your friends and yourself, such as winking the eyes, crossing the legs when sitting down, stooping the shoulders, using slang words, snuffing the nose, keeping time in music by beating the foot, or other such objectionable habits. Noticeable habits are often called mannerisms.

The mind is as much influenced by habit as is the body. Association of ideas (that is one thought or action calling up another thought or action in our minds) assists greatly in the formation of habit. For instance, if a girl kneels down to say her prayers the moment she gets out of bed in the morning, whenever she gets out of bed whether day or night, the thought of kneeling down for her prayers will at once flash into her mind. Again, if at some crisis in her life, such as a death or a wedding, the smell of a certain flower, or a strain of music, be strongly associated with the death or other event, every time she smells that flower, or hears the music, she will be instantly reminded of the circumstances which caused her so much joy or pain in the past and if repeated many times a habit will be established in that direction. Our mental habits are as varied as physical ones. Moreover, they are as easy to change as our physical habits. Some people have a habit of thinking about every subject in a connected, logical way. Indeed, this is often more than a habit, it is a marked trait of character Others never think about anything—they merely dream, lazily speculating about the past or future, or allow the mind to dwell shiftingly on the passing events of the hour. This might be called mental tramping. It is possible to cultivate a clear, sound habit of thinking, even when the hands are busy with the daily work.

On the other hand, a person who has a quick, reasoning mind, but a lazy body, may drift into lazy habits of mind, allowing others to do all the thinking and planning, while "Madam Easy" sits by and dreams the great or pleasant things she will perhaps do, say, or have, at some future time.

Scientists and thinkers differ as to the possibilities for good and bad in the human soul. Wise Paul, the Apostle, tells us, "When he would do good, evil is present with him." One great educator, Dr. Parker, said that all children were born savages, and the good in them is the result of environment and education. On the other hand, some students maintain that all children are born perfectly good and pure, and acquire evil habits only through education and environment. But *we* know that the child is influenced in its habits by the weakness or the integrity of its spirit in heaven. It is the part of a wise girl to study her habits, and cultivate the good, while she breaks up the bad ones.

Those who study the laws and operation of the mind, or psychologists as they are called, have recently come upon a great truth, which is both new and old, called mental suggestion. We are taught this truth of mental suggestion by the Scriptures, but modern thought requires modern speech. Mental suggestion might be defined as a thought strongly and constantly impressed upon the mind by another person, or even upon our own minds, by ourselves. For instance, if someone, a parent or playmate, thinks and says constantly that a certain girl is mean, obstinate or silly, the girl will grow to think she is mean or silly, and gradually become so. In like manner, if a wise parent at proper times speaks of her daughter as good, kind and obedient, the girl will begin to think she is so, and is apt to gradually grow into all these virtues. Some French scientists have discovered a curious fact in connection with their studies and experiments in mental suggestion. Mental suggestion is a true principle, while hypnotism is the false and dangerous substitute. The truth they have discovered is this: that when a person has been put in a hypnotic state, or mesmerized, it is impossible for the hypnotist to make the unconscious person—through mental suggestion—do or say wicked things, unless the victim or subject be a wicked person. So we see a girl can help herself and her friends by saying and thinking she and they are good, true, or agreeable. The habit of thinking about being good and doing good helps us very much to grow into goodness and virtue. While the habit of seeing only the good in others and speaking of it, not only does the other person a real good, it likewise clears out the under-brush of evil in our own minds and lets in the pure light of heaven to our souls.

The first and last help in this life-struggle with ourselves and the evil about and within us, is the power of prayer. Prayer is an actual spiritual force, and not a mere expression of thoughts and wishes. Try it? If you desire to form good habits such as neatness, kind speech, or praying regularly, first, ask God to help you in this effort. Then call in regularity and order to assist you. That is, make a little routine for your daily work and study. Every morning do the same thing at the same time as nearly as possible, and thus regulate your work throughout the day. At first you will have to use all your will-power, for people and circumstances will seem to combine against you in this effort to form good habits. But if you persist, by and by habit

will come to your aid and take almost the entire burden of that one thing off your shoulders. Don't try to do too much at once. Overcome one fault or bad habit at a time. Center all your energies and force in that one direction till you have acquired a good habit in place of the bad one. Don't let exceptions occur if you can possibly help it. Make a private pledge executed with all your will power with yourself, not to do a certain thing for a certain length of time. Always act promptly on the impulse or emotion to adopt a good habit, for when your desires to do good are not put into action, it has a harmful effect upon the character. People who allow themselves to be aroused by great poetry, beautiful music, or eloquent preaching, into noble emotions, then let those desires die out without any action, will become dreamers and drones. If you would conquer the habit of using slang or making exaggerated and careless statements, correct yourselves at once, even in public; if it is bad grammar you wish to conquer and you find you have made a mistake, repeat your sentence at once, no matter who may be present, in its correct form. In putting forth efforts to overcome bad habits, think constantly about what you are doing; set consciousness out for the guard, and make the will the executive of your purpose. Imitation is one of the greatest forces or factors in the formation of habits. Therefore, if you associate with those who use bad language, or have any other good or bad habit, you are very apt through imitation to acquire those habits. Use mental suggestion also to help you. Always encourage yourself; you need as much encouragement as does any one else. And if you get in the habit of encouraging yourself, not flattering—for flattery is a vice, while encouragement is a virtue—you will soon become a very cheerful person and then you can use mental and vocal suggestion to encourage and cheer others. Above all things don't talk about your habits, good or bad, neither those you have nor those you expect to cultivate. President Brigham Young told one of his daughters never to speak of her faults, for the evil one would hear her and take advantage of her. He added: "If you had a fort and one place in the wall was broken down, you would not stand in that gap and call to the enemy to notice that weakness, to break through your fortress, in that spot." Great is the power of silence. Have faith and exercise your will to cultivate all good habits, and to put away all bad ones. Thus your character will grow beautiful and strong, while your conscience, shining like a soft light on your path, will lead you to do good and avoid evil.—*Young Woman's Journal.*

A GENTLE HINT.

All over the country on New Year's day
Good resolutions are given away.
There are more than enough for every one.
You can have a good measure, a peck or a ton.
Take a dozen, my laddie and lass,
But handle them gentle, they're brittle as glass.
If you care for them daily it will not be long
Before they'll be growing quite hardy and strong;
And when they are older they'll take care of you,
For then they'll be habits, and good habits, too.

ANNA M. PRATT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 12, 1905.

EDITORIAL

IS GOD A PERSONAL BEING?

THE Rev. R. J. Campbell, the popular pastor of the City Temple, London, has a column in the *British Weekly*, wherein he replies to communications regarding scriptural and doctrinal subjects. In a recent issue a correspondent says he has been studying some of the writings of the divines regarding the personality of God. Remarking on the abstruse reasoning of these writers, he says that he is puzzled by it, and he thinks it is not likely to take the plain man very far.

In replying to this enquirer, Mr. Campbell says: "You have set me a problem which cannot be dealt with by a paragraph in a correspondence column; I can only give you a hint. You must already have seen that it is a necessity of thought to contemplate the Divine Being as containing within itself relations which are the source and antetype of all human relations. I mean that in a certain unavoidable sense (and without any danger of falling into the implications of Pantheism) we must think of the Being of God as containing within itself all the relations we cannot but be conscious of in our everyday experience. You and I are apparently distinct, and yet there must be a consciousness which comprehends us both. We are entering into relations at this moment by exchange of thought, and yet these relations must be a unity somewhere in the Universal experience. Once admit that all the ethical and spiritual relations which we perceive in the world within and around us must have their analogue in the Godhead, and you have gone a long way towards affirming something like a doctrine of the Trinity. The Being of God is a unity, and yet it cannot be a simple unity. But to call the various aspects of the Godhead 'persons' is only an employment of terms to express approximately what is beyond expression. Personality, in the human sense implies at once separateness and limitation. These we cannot ascribe to persons in the Godhead. Our personality is a very imperfect analogue wherewith to illustrate Divine personality. Thus, when Professor Clarke speaks of the persons in the Godhead as three aspects of one personality, he is only using the best figure he can find, and it is not very satisfactory. The Being of God must be *Supra* personal. It must contain within itself all the relations necessary for the living of a perfect life, whether these relations are a Trinity or an Infinity."

Whether or not the enquirer received any additional light on the subject by this explanation, we are unable to say. We have our doubts, however. No amount of reasoning, subtle as it may be, or logical as it may appear, can add to one's knowledge of the truth, if it is based on false premises. It is about time the divines of the day give up their impossible task of proving that God is one person and yet three persons at the same time. The leaven of the Gospel has gone far to clear away the misconceptions regarding God, but some preachers yet cling to the absurd and unscriptural doctrine which was formulated at the council of Nice many hundreds of years ago; and when pressed for a clear statement of their doctrine of Deity they resort to a subterfuge of fine sounding words and phrases.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent," is the plain declaration of Christ himself. Yet how is this possible if the "only true God" is to be entangled in the incomprehensible definitions of ancient philosophers and modern theologians? True it is that the perfectness of an infinite God cannot be comprehended by man; yet that part of the truth regarding God which is given to us for our faith and salvation, in all justice and reason, ought to be capable of being understood by the minds for which it is intended. It is monstrous to believe that God would impart to man information regarding Himself which the minds of men cannot possibly grasp, and then pronounce a condemnation on them because they do not believe it.

The essential truths regarding God are simple, and easily to be understood by all; and if men would only take the revelations of God as given in the Scriptures, instead of trying to reason them away in a cloud of mystery, much misunderstanding would vanish. From the beginning God taught that man was made in His own image, and, therefore, that the personality of God is like that of man. This fact the Lord tried to keep before the people in the continuous revelations of Himself to the patriarchs and the children of Israel, so that they might have the true conception of Him, and not go after the idols of the heathens.

All the descriptions of God in the Scriptures are not figures of speech. If the statements which Moses makes regarding God are to be taken in a spiritual sense, and not in a literal one, then also we must spiritualize the mountain, the seventy Elders of Israel, the tables of stone, the cloud, and the glory of God which shone "on the top of the mount in the eyes of the children of Israel."

The simple, yet sublime truth is that God the Father is a personage in form like unto man—in fact, that He is a perfected, glorified man; that we are His children, begotten spiritually in the eternal worlds; and that we are on the eternal way to become like Him in every part, which we may do by obedience to the laws which lead to Him. Jesus Christ the Son of God—first born in the Spirit, only begotten in the flesh—is also a personal being, distinct and separate from the Father, but in "the express image of His person." The Holy Ghost is a personage of Spirit only, not incorporated in a body of flesh and bone, although He may manifest Himself in the form of a man. This member of the Godhead is the Comforter, the Spirit of truth, etc., through which and by which the Father and the Son operate in their dealings with mankind.

The distinct personality of the three members of the Godhead is abundantly proved by the Scriptures. Jesus said that He came from the Father, and that he would go back to Him. He also said that if He did not go to the Father, the Holy Ghost would not come to His disciples. At the time of Christ's baptism the Holy Ghost descended upon Him and the voice of the Father came from heaven saying, "Thou art my beloved Son; in thee I am well pleased."

After reading these accounts and many others of Christ and His sayings, how can the Rev. Mr. Campbell say that "Personality, in the human sense, implies at once separateness and limitations. These we cannot ascribe to persons in the Godhead." The revelations of God are to human beings and must, therefore, appeal to the "human sense," whatever that means. Christ on the earth, and His Father in heaven, certainly implies "separateness and limitations" as regards their personality, or bodily form, and of this only are we speaking; and we *can*, therefore, ascribe these to persons in the Godhead. The preacher blames the poorness of the language in that there are not words to intelligently express the sectarian notions of the personality of God; but we would respectfully suggest that the blame lies not with God's means and manner of communication, but with a system of false theology that has for these many years turned the simple truth of God into fables which are then explained by a barren phraseology of high sounding words.

N. A.

THE Christmas edition of the *Deseret News* was received last week. It consists of one hundred pages of choice reading and illustrations. It is conceded by all to be the finest edition of a newspaper ever issued in Utah, and will certainly stand comparison with any issue of the kind produced by any printing office in the world.

ATTENTION is called of all Elders and Saints who intend journeying to America that a very strict examination is conducted by the doctor of all outgoing passengers at Liverpool, and if any are suffering from contageous diseases they are not permitted to embark. The American officials are very strict, and will not permit such persons to land. Diseases of the eye are especially looked for and many do not know they are afflicted until they are examined. It would, therefore, be wise, and save much time, expense, and worry if all who contemplate going to America would have a competent physician examine them before leaving their homes. Some have lately been detained because of trachoma, a disease of the eye, and as it takes a treatment of many weeks to bring about a cure, it would be the part of wisdom to have this done before beginning their journey.

NOTES FROM THE MISSION FIELD.

Sociable at Nelson.—Elders Carrigan and Kynaston write from Nelson under date of January 9, 1905:

"On Saturday, 7th inst., the Saints of our branch had a sociable. There were present President J. H. Brinton and other Elders from Blackburn, besides

some Elders and a number of the Saints and friends from Burnley; also a number of friends and investigators from Colne. After supper, which consisted of potato pie and rice pudding, the people were seated and listened to a program which was prepared by Brother J. W. Bell and others, given by some of our friends and students of the Sunday school. The main feature was a solo sung by Miss Greenwood, and the response to an encore was nicely given. Miss Greenwood is one of Nelson's prominent singers, and her presence was very much appreciated. One other feature which added to the enjoyment of the evening was Mr. B. Pilling and his friend with their phonograph, which played many beautiful selections.

"The Saints and friends of the branch have donated freely and have spent upwards of £2 in decorating the hall by way of curtains and blinds for the windows, also other ornaments for the walls, making it very comfortable and pleasing to the eye. On behalf of the Saints we wish to thank all those who helped to make the evening's entertainment a success."

In the Land of St. Paul.—President J. Wilford Booth, writing from Alexandretta, Turkey, under date of December, 12, 1904, says:

"After a very pleasant trip, and I hope also a successful one, I reached this port Saturday morning, December 10th. As I reported to you from Constantinople concerning the friends which the Lord has raised up for us among the better class of people, so it has continued throughout my recent trip across the region of Asia Minor. I visited the localities in which St. Paul preached, as mentioned in Acts xiv. I distributed tracts all along the line and visited the old city of Iconium (Konia now), where I was received by the educated class and invited to their homes. They are now in possession of literature concerning the Gospel, and I had most pleasant conversations. In Eregla, to where I came by rail, I also had the pleasure of meeting several earnest investigators. Also visited Tarsus, and had a few conversations and gave out a few tracts in this historic city. So far as I know I am the first Elder to visit the interior in and around Konia, others having visited Angoria on the north, Tarsus on the south, and Smyrna on the west. I am just ready to leave for Aleppo, and will make a more lengthy report later.

"Elder Markow has started a little branch here. Elder Teuscher will leave in a few weeks. We will then have Saints in several places without missionaries, and I am hoping some new ones will soon come. Will be in Aintab for Christmas. I send you the compliments of the season, and pray for your success."

Progress in South Africa.—From Cape Colony we have received the following under date of December 15th, 1904, from President Warren H. Lyon:

"I am pleased to be able to report continued progress. Meetings are held weekly at Port Elizabeth, and four meetings per week are held in this part of the mission field. Twice a week we hold services at Woodstock, near Cape Town, and twice a week we meet at Claremont. Elder Griffiths is once more with me. I had labored alone ten months, but we decided we could do better together. There is really a good field at East London, and when we

have Elders to send, there are those up there who will hire a hall for Latter-day Saints' services.

"Elder Simkins reports some tithing has been paid, and that another application has been made for baptisms. That will be eleven Saints at Port Elizabeth. I believe several more will soon embrace the Gospel here where I am laboring. Our meetings are usually well attended.

"The Elders and Saints join in wishing you an enjoyable Christmas and prosperous New Year. The Torrid zone moves down where we are at this time of the year, and we are kept indoors or under shade by the excessive heat.

"A person can hardly realize the expense of doing mission work in this land. Coal is brought from England to burn lime and brick used in building. All lumber comes from places like Oregon, Canada, and Norway, and houses cost so much to build that rents are very high indeed. About one to three pounds per month is charged for each room in a house. Food is also expensive, and when people do anything for us it costs them four times as much as it would to do a similiar favor in England or Utah."

Baptisms in Warwickshire.—Elder David Andrew writes from Chapel End, Atherstone, under date of January 5, 1905: "For the past five months we have confined our labors to Chapel End and Hartshill, two small towns near Nuneaton, on the extreme northern edge of Warwickshire. Both places contain only about six hundred families, and although the advantages for progression are so limited, the Spirit of the Lord seems to have been hard at work among the people, who have been blessed more than most of our communities to-day. Of course, it is true that all has not been smooth sailing. We have been bitterly assailed by so called Christians of many denominations, especially by 'Teachers of Christ'; but by faithful adherence to truth we have overcome all difficulties, and are now rejoicing in a living testimony of God's will.

"On Sunday, October 30th, 1904, seven were content to cast their lot with the Saints, and the last week of December was made prominent by the initiation of nine more, making in all sixteen who are ever grateful for hearing the sound of the Gospel message. The Lord has blessed scores of others who have sincere desires of investigation, and who have opened their hearts and homes to hear our testimonies, and we earnestly pray heaven to feed their hungry souls. We feel the opening of prosperity is only begun, and we hope in our work, especially with the aid of the six cottage meetings we hold every week, to gather out all who are to be chosen. Because of the malice shown towards our people in this neighborhood by all other religions we have not succeeded in obtaining a hall. However, we are already assured of success, and are happy in doing what we can in our weak and humble way. More immediate results are already made manifest, which means more baptisms before long."

One Hundred Miles to Conference.—What men and women will do for the truth when actuated by a love of the Gospel is illustrated in the account

of the conference of the Samoan mission, as told by a correspondent to the *Deseret News* as follows:

"The general conference of the Samoan mission was held at Tuasivi, Island of Savaii, October 22nd, 23rd, and 24th, and was a grand success, being the most auspicious occasion and the largest gathering of Saints in the history of the mission, many coming from twenty to one hundred miles in open rowboats.

"All the conferences were well represented, over five hundred Saints being in attendence. All the branches of the Upolu and Savaii conferences sent large delegations, and the large contingent of about one hundred and thirty souls from the Tutuila conference, who had come over one hundred miles by sea by steamboat *Maori*, at an expense of $700 for the round trip, reflects great credit upon President James Ricks of that conference, and the corps of Elders laboring under him, as well as the Saints and school children, who had to labor with zeal to earn means to attend conference. On Friday evening preceding the conference, a concert was given by the school children from Tutuila, with pleasing effect. The Islands of Manua (of the Samoan group) were also represented by one convert.

"The work on Samoa is in a prosperous condition, and the future prospects are certainly bright. Land amounting to about eight hundred acres of the most productive and well watered lands on the Islands have recently been purchased, and leases of other land amounting to some one thousand or one thousand two hundred acres have been negotiated for by the Church for the benefit of the natives."

THE BIRMINGHAM CONFERENCE.

THE semi-annual Birmingham conference was held in the Assembly Rooms, Wretham Road, Handsworth, January 8th, 1905, commencing at 10:30 a.m. President William O. Creer presiding. There were in attendance President Heber J. Grant of the European mission, President William O. Creer and sixteen Elders of the Birmingham conference.

After the usual preliminary exercises, President William O. Creer welcomed the Saints and visitors and presented the general authorities of the Church and mission, which were unaminously sustained. He also reported the condition of the conference, showing an average of 938 tracts, 15 books, 78 Gospel conversations per Elder, 498 open air and 717 indoor meetings. Made special mention of the liberal donation to the poor fund. Elder Thomas C. Pierce spoke on apostacy. Elder Joseph C. Crisman bore his testimony and exhorted the Saints to live up to the principles of the Gospel.

President Heber J. Grant expressed his satisfaction with the condition of the conference, and said he was pleased to meet the Saints of the Birmingham conference. All should have a testimony of the Gospel, which only comes by keeping the commandments of God. We should cherish the spirit of love in our homes, and parents should teach their children the Gospel and live in harmony with them.

At the afternoon session Elder William H. Howard spoke on the necessity of revelation. Elder William W. Phelps bore his testimony and explained

the mission of Joseph Smith. Elder Frank W. Brazier spoke on the teaching of the Latter-day Saints. Elder George H. Thomas spoke on the first principles of the Gospel.

President Grant took up the remaining time in speaking on the character of the Latter-day Saints. Asked the people to investigate their teachings, mentioned the missionary work being done in Japan, and gave a few of his personal experiences of the manifestation of the power of God. In conclusion bore a strong and faithful testimony of the mission of Joseph Smith.

At the evening session Elder Benjamin Willmore spoke of his experience with the Latter-day Saints, and said he took pleasure in returning to his native city to preach the Gospel. Elder David Andrew spoke on the laws of God and the necessity of being born again. Elder Ernest S. Holmes compared the doctrine of Christ with the teaching of modern Christianity.

President Grant then addressed the meeting on the divinity of the mission of Joseph Smith and the coming forth of the Book of Mormon, showing how it harmonizes with the Bible.

Three anthems were rendered by the choir, under the direction of Elder George H. Thomas, Sisters Winifred Greetham and Edith Jones rendering the solo parts.

On Saturday President Grant met with the Elders and gave them some very good instructions.

FRANK W. BRAZIER, Clerk of Conference.

TRIBUTE TO HEBER S. GODDARD.

THE following remarks were made by Elder H. G. Whitney at the funeral services of Heber Sutton Goddard, held in the Tabernacle, Salt Lake City December 18, 1904:

Brethren, and sisters, and friends—I have been asked by the various musical bodies, and the professional friends with whom Heber S. Goddard was so closely associated in his lifetime, to say a few words in their behalf on this sad occasion.

While I comply with their request, I feel that it would be more fitting, more in accord with my own feelings, if I could take my place among the mourning family, and with them pay the tribute of tears to the memory of him we all loved so well.

I have not yet been able to realize that Heber Goddard's part in life's drama has been played, that he has actually passed into the great beyond, that we shall never again in life feel the cheery influence of his companionship, and that the grand voice with which his Maker had endowed him, is forever stilled. Recalling him, as so many of us heard him in this building and in the theater so very recently—his great voice ringing forth the strains of "Hosanna" and rousing to enthusiasm every listener—how impossible it seems that he has been snatched from the scenes of his triumphs—and what a telling lesson it all affords that in the midst of life we are in death.

I believe I have known our departed friend nearly all his life. I first remember him as a little boy in the 13th Ward Sunday school, and even in

boyhood his voice was a remarkable one. Nearly thirty years ago, when the opera "Pinafore" was so generally performed, he was chosen to fill a leading part in a juvenile company. Later, his voice steadily developing, he appeared in standard opera with Professor Stephens' productions.

Who that has heard his noble rendering of the now almost forgotten, but ever beautiful "Heart Bowed Down," can forget the pathos and beauty with which he invested it?

Later still, we find him, with the determination and the courage which were ever parts of his character, mortgaging all his possessions in order that he might obtain the means to cultivate his voice, and educate himself in his profession. Then followed his successful career at home as teacher and public singer—a period during which he sang numberless times in this great auditorium to the delight of both strangers and friends, and in the amateur opera circles he loved so well, at the Salt Lake theater.

He was many times offered tempting inducements to follow the operatic stage as a profession, and once, for a brief period, he accepted and gained a slight taste of professional life. But he found it little to his liking, and soon abandoned it. As I have often heard him say—his home, his friends, his religion, and the proper training of his son, were far more to him than the money, the blandishments and the applause of the world.

He loved the stage, if he could occupy it with his own friends, those whom he knew and loved, the boys and girls with whose lives he was acquainted; but the glitter, the hollowness and too often the evil surroundings of professional stage life had no charms for him.

The love of home and friends in him was almost an intense passion. He returned from Europe last month, fully determined to go back to London after a concert tour here, and to remain there teaching for an indefinite time. His success abroad had been such that he felt sure of being able to stand his ground, even in overcrowded London. The foremost critics of England had sounded his praises, and many of the leading composers of London had sought him out, after hearing him sing, and requested him to give their songs a place in his repertoire. Success beckoned to him with a smiling face. But a few weeks association with kindred and friends at home, the renewing of the old time ties—proved too powerful to withstand, and his decision was made to send for his wife and son, and to settle down at home. "My most earnest desire now is," he said to me only last week, "to place my boy in the Latter-day Saints' University, and to see him get the right start in life."

Many of us here to-day were the early pupils, later the friends of that ceaseless toiler for the good of others—Heber's father—the veteran George Goddard. Music was with both of them a passion, and it was from his father that Heber inherited his gift. A few years ago, we assembled here to pay our last respects to him—who could have thought we would so soon be called upon to perform the same office for his son? It is a beautiful thought that they two are together to-day, united never more to separate, and that henceforth their voices are blended with the music of the choirs in eternity!

I speak for the musicians here to-day, the friends, the associates of our departed brother, when I say that we loved him in life, and that we shall cherish his memory in death—our prayers will rise to the great Father of all for

his mourning relatives, for his aged mother, for the boy he loved so well, and above all for the dear one across the sea, upon whom this blow has fallen with such stunning force. May tender friends be raised up for her; may her son be a comfort and a staff to her; may she bow in submission to the divine decree, and feel to say, "Father, not my will, but Thine be done," and in time learn that truly, "God knew the best."

These are our prayers for her, and for all Brother Goddard's loved ones, and I ask them in the name of Jesus. Amen.

SPEECH.

Talk happiness. The world is sad enough
Without your Woe. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of them to rest the weary ear
Of earth, so hurt by one continuous strain
Of mortal discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

Talk health. The dreary, never-ending tale
Of mortal maladies is worn and stale:
You cannot charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

ELLA WHEELER WILCOX.

CONTENTS:

The "Fifth Gospel"	... 17	Editorial Notes	... 26
Ethics for Young Girls: Habits	... 21	Notes from the Mission Field ...	... 26
Poetry: A Gentle Hint	... 23	The Birmingham Conference ...	... 28
Editorial:		Tribute to Heber S. Goddard ...	... 30
Is God a Personal Being? ...	... 24	Poetry: Speech	... 32

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.